U.S.-Mass.-Lawrence.

TWENTY-SIXTH

ANNUAL REPORT

OF THE

LAWRENCE CITY MISSION.

PRESENTED AT THE ANNIVERSARY MEETING,

SUNDAY, AFTERNOON, NOV. 15, 1885.

"Blessed is he that *considereth* the poor."

LAWRENCE, MASS.:
AMERICAN PRINTING HOUSE.
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LAWRENCE CITY MISSION.

Organized March, 1859.

Incorporated June, 1876.

President, ...	Gilbert E. Hood.
Secretary, ...	Francis S. Longworth.
Treasurer, ...	James H. Kidder.
Auditor, ...	Hiram F. Mills

MEMBERS FOR 1885-86.

Gilbert E. Hood,
Geo. A. Fuller,
Andrew Sharpe,
H. G. Herrick,
Rev. Chas. Parkhurst,
E. M. Mooers,
J. H. Kidder,
F. E. Clarke,
Fred C. McDuffie,
Rev. Clark Carter,
J. Y. Buzzell,
James B. Lyall,
N. P. H. Melvin,
J. P. Battles,
Hiram F. Mills,
Rev. T. H. Stacy,
Rev. W. E. Wolcott,
Rev. F. M. Gardner,
F. S. Longworth,
Henry J. Couch,
W. A. Barrell,
Rev. C. Melden,
Rev. A. H. Amory,
John Aldred,
Rev. W. I. Gill,
Geo. A. Smith,
Geo. D. Cabot,
Daniel W. Lord,
Rev. C. U. Dunning,
Herman Bruckman,
Rev. R. A. McAyeal,
Rev. A. E. White,
Jonathan Sleeper,
Rev. W. C. Bartlett,
Rev. F. A. Wolf,
Wm. D. Hartshorne,
Benjamin J. Clark,
Allan Campbell,
Rev. J. L. R. Trask,
Hugh Mills,
Rev. O. C. S. Wallace,
George W. Sargent, M. D.,
Rev. J. Sydney Kent.

Office, 206 Essex Street. Hours, 9 to 10 a. m , 3 to 5 p. m.

THE ANNUAL MEETING.

The twenty-sixth annual meeting of the Lawrence City Mission was held Monday evening, October 26th, 1885, at the Mission rooms, 206 Essex street.

The following gentlemen were duly elected officers the ensuing year, namely:

President, ...	GILBERT E. HOOD.
Secretary. . . .	FRANCIS S. LONGWORTH.
Treasurer, ...	JAMES H. KIDDER.
Auditor, ...	HIRAM F. MILLS.

The annual report of the Treasurer was presented and read. (See appendix "A.") Showing for "Salary Fund," receipts, $1143,75; disbursement, $1245.69; deficiency, $96.94. "Relief Fund, receipts, $1755.58; expenditure, $1435.76. Balance on hand October 1st, 1885, $319.82.

In carrying out the desire of the members to sever the work of the "Band of Hope" from that of the "City Mission," making the one entirely independent of the other, that the cause of temperance might be advanced, a request in writing was received from the "Lawrence Woman's Christian Temperance Union," asking a transfer from the Mission to that society, of the Band of Hope Hall with the piano, organ, and all the other property and belongings thereof, they receiving the rents and profits and assuming the debts and

liabilities of the same, for the purpose of carrying on the work of temperance among the children and other temperance work. This proposition was favorably entertained and the request acceded to. The Band of Hope hall with all its belongings, debts and liabilities, rents, issues and profits, was thereupon transferred to the "Lawrence Woman's Christian Temperance Union" as will appear on reference to Appendix "B" hereto annexed.

The City Missionary then presented the annual report which was accepted and referred to a committee for publication. He was instructed to read at the anniversary exercises such portions thereof as in his discretion are of public interest.

THE ANNIVERSARY EXERCISES.

The anniverary exercises were held in the City Hall on Sunday afternoon, November 15th, 1885, at 2.30 o'clock. The singing was ably conducted by Mr. D. Frank Robinson of the 2d Baptist church choir, and Miss Mary McGaw kindly presided at the piano. After singing the hymn, "Bringing in the Sheaves," by the congregation, a fervent and eloquent prayer was offered by the Rev. William I. Gill, pastor of the Haverhill Street M. E. church, after which Dr. James H. Kidder, the treasurer, read his report. The hymn "Hark the voice of Jesus Crying," was then sung by the congregation, and the City Missionary Mr. Francis S. Long-

worth presented his report. The congregation then sang another hymn, "Work for the night is coming," when a short and interesting address was delivered by the Rev. John L. R. Trask, paster of Trinity church, in substance as follows: The reverend gentleman dwelt upon the objects and principles of associated charity, recommending them to the earnest consideration and support of the public. He said that in speaking on the subject he could add little to the report of the City Missionary, which he regarded as a full and exhaustive treatise on the subject of charity in all its phases: he considered it an address rather than a report and just what was required. He dwelt upon the necessity incumbent upon all persons interested in the well being of their fellow men to read and study for themselves the aims and objects of the Mission as set forth in the report, that they might comprehend the magnitude of the underlying evils of destitution and poverty—he contrasted charity in towns of one or two thousand inhabitants to charity in cities of twenty, fifty or a hundred thousand—in the former case every one knows each other, poverty is soon perceived and fittingly relieved and almost always is of short duration; but in cities this is all changed and some central office, with a competent manager, is an absolute necessity, where full knowledge of deserving cases is recorded and can be obtained and their wants attended to in a kind, efficient and intelligent manner. The speaker portrayed in graphic style the evils of indescriminate alms-giving and denounced the practice in unmeasured terms: he stated that from study, experience and observation he was satisfied that alms given at the door or on the street were most injurious and worse than

thrown away—the practice he said, should be stopped altogether, and in closing he narrated several interesting incidents explanatory of the baneful results attending the practice.

The doxology followed the address and the exercises closed by the Rev. Augustine H. Amory, Rector of Grace church, pronouncing the benediction.

THE TWENTY-SIXTH

ANNUAL REPORT

OF THE

LAWRENCE CITY MISSION.

Upwards of a quarter of a century ago the Lawrence City Mission was inaugurated by Christian philanthrohpy to inquire into the needs and improve the condition of the poor of Lawrence; year by year it grew, and year by year it commanded the confidence and support of the public till it became an institution and is now firmly established with a character all its own. Under the fostering hand of the first Secretary and Missionary and the Christian care and powerful energies of the last, the good work has gone successfully on. The city has seen its usefulness expand, and the poor have cause to bless its ministrations. But last year a change came; the efficient secretary was called to a higher and broader sphere of labor in the vineyard of the Lord, and he retired from his post amid the esteem and respect of the whole community. No more in his official capacity will his kind heart beat responsive to the poor man's call;

no more as City Missionary will his hand of sympathy relieve distress, or his cheerful presence illumine the chamber of want. But he is still with us, and as the Reverend Charles U. Dunning, his hand and heart will ever be found working and beating in the cause of the worthy poor. His amiable partner, co-worker in his benevolent Mission, is left to us too, in the strength of her beautiful womanhood, and still retains her merited hold upon the love and affection of all.

After the Rev. Mr. Dunning had severed his connection with the Mission, the society decided, in seeking another incumbent, to take a somewhat new departure and assimilate the work of the Mission to that of a Bureau of Associated Charities, similar to the Boston society of that name and other kindred institutions, by the introduction of new elements and advanced methods, combining a system of friendly visiting, with more extensive co-operation in the great social field of charitable labor. In a word, to extend the bounds of the Mission's work. To endeavor to compass this desire, I was tendered and accepted the vacant position, and I entered upon my duties on the 8th of June last.

Results flow slowly—though they are none the less effectual—in working out the science of charity organization—for it is a science—to its logical end, and therefore as yet I have few to show; but I am able to offer some specimens of actual cases treated in Lawrence explanatory of the aims and meaning of the work, and to which the principles of associated charity have been applied with somewhat of success. I will detail them under their respective classifications.

The following statistics, carefully prepared, will give some idea of the work accomplished from that date till the 30th of September last, which is the close of the fiscal year:

NUMBER OF APPLICANTS.

Single,	70
Families, representing 785 persons,	193
Total,	263
Foreign born,	179
American born,	84
Cases registered, including families,	729
Destitution or poverty of applicants and families attributed to.	
Intemperance,	107
Idleness, shiftlessness and dependence,	76
These are unworthy,	183
Old age, sickness, and other fortuitous misfortune,	52
Worthy out-of-work cases,	28
These are worthy,	80

CONDITION OF THE CASES.

Worthy of continuous relief (including aged, incurable, and orphans,)	30
Worthy of temporary relief, through illness, accident or unusual temporary trouble,	85
Needing work, rather than relief, the able, willing and unwilling, out of work cases,	111
Shiftless or intemperate, where reform may be hoped for,	33
Unworthy of relief, including those having property or relatives able and willing to assist, the hopelessly vicious, shiftless and intemperate and professsional beggars and frauds,	101
Families deserted by either parent, generally the father, and through intemperance,	29

THEIR TREATMENT.

Number of single applicants relieved,	19
Families, representing 325 persons,	79
Total,	98
Garments given out,	183
Yards material given out,	104
Visits made in investigating,	346
Cases investigated for churches, societies and private persons, and reports made,	66
Placed in homes, hospitals and institutions,	12
Co-operative relief procured from the overseers of the poor, churches and societies,	30
Co-operative relief procured from private sources,	13
Aided by loans from private sources,	2
Regular work secured for,	11
Temporary work secured for,	9
Made self-supporting by any of the above means,	8
Emigrated to better care or self-support,	7
Frauds exposed or suppressed,	28

PRINCIPLES AND OBJECTS OF ASSOCIATED CHARITY.

Let me attempt now to present to you the principles, methods, aims and objects of the new charity work from the standpoint indicated, that you may be enabled to comprehend its meaning, and understand the application of its theory to its practice; but first, I take this opportunity to tender my sincerest thanks to Mrs. Charles R. Lowell, the earnest and indefatigable promoter of Associated Charity in New York city, and to Charles D. Kellogg, Esq., the urbane Organizing Secretary of the "Charity Organization Society of New York," not only

for much of the matter incorporated in this report but for many valuable suggestions and ever ready aid. I have also most cordially to thank Miss Zilpha D. Smith, the zealous Registrar of the "Associated Charities of Boston" for material assistance and prompt co-operative action.

PRINCIPLES.

The principles that should be adopted by such a society may be stated under three heads, namely:

1. The work of the society should be completely severed from all questions of religious belief, politics and nationality.

2. No person representing the society shall use his or her position for the purpose of proselytism.

3. The society shall dispense adequate relief to deserving cases, so far as its funds will allow.

OBJECTS.

The objects of such a society may be classified as follows:

1. To be a clearing-house of information for charitable societies and churches and a centre of intercommunication between the Overseers of the Poor and all the other charitable agencies of the city, to foster co-operation between them and to check the evils of the overlapping of relief.

2. To investigate thoroughly and gratuitously the cases of all applicants for relief which are referred to the Society for inquiry and to send to legitimate in-

quirers, full reports of the results, and to provide friendly and suitable visitors.

3. To see that all deserving cases of destitution are promptly and properly relieved, and to make employment the basis of relief.

4. To elevate the home life and habits of the poor, and to prevent children from growing up as paupers.

5. To reduce vagrancy and pauperism, to ascertain their true causes and to prevent indiscriminate and duplicate alms-giving.

6. To secure the community from imposture and to repress mendicancy.

ASSOCIATED OR ORGANIZED CHARITY.

The attempt to organize the charitable forces of society on a basis of co-operation and adhesion began in London 15 or 16 years ago and was founded on an admirable and systematic plan inaugurated by Daniel Von der Heydt, in the city of Elberfeld, a large manufacturing town of Rhenish Prussia, some time in the year 1853. We have every reason to believe that this plan was the outcome of an older and very successful method of dealing with the poor, organized and carried on for some years by the Rev. Dr. Chalmers in St. John's parish, Glasgow, about the year 1819, when the pauperism in his parish of over 8000 souls, became, by the application of sound systematic principles of charity work, steadily and vastly diminished. The work commenced modestly and quietly—it has made extensive and encouraging progress and has now expanded to large

proportions. Finding that a similar movement was needed in the United States and animated by the hope that the evils of pauperism and crime are not ineradicable, many leading economists and philanthropists, who had studied pauperism and its causes and were earnest in their attempt to solve the "Problem of the Poor," threw their time, money and influence into the formation of societies alike in their principles and in aims and objects resembling the form which the London attempt had assumed with success. Hence arose and progressed the "Charity Organization" movement in America until now there are 48 societies in as many cities and towns of the union founded on the principles of charity organization or associated charity, and working with more or less variation, in harmony with its rules. Based upon the census of 1880, by an approximate estimation, these cities now represent an aggregate population of about 7,500,000 inhabitants, the largest being New York, with a present population of about 1,500,000, and the smallest, Salem, N. J., with about 6,000. These societies at present exist in 28 cities larger, and in 20, smaller than Lawrence.

Associated or organized charity means many things. It means "common sense." I do not wish to infer by this that the intelligent audience before me lack common sense in their charitable obligations to their fellow beings, not at all, but I mean that the administration of their charity requires, comparatively speaking, the application of about the same amount of common sense as the ladies give to the management of their households, or the gentlemen to the conduct of their business; that is, that the

work should be done on system and method, after careful investigation and mature consideration; in a word that you should think seriously before you act, and when you do act, act vigorously, but act carefully.

It means a platform as broad as the varying needs and conditions of humanity, so broad that no distinctions should be recognized in its members and beneficiaries; Protestants and Catholics, Jews and Gentiles should work side by side, ignoring all differences, and laboring for humanity in the love of God; but, although we discard proselytism, and do merely humanitarian work, it is a recognized rule that every applicant who has strayed from spiritual influences, must, as soon as possible, be linked back to his or her nearest natural religious affiliation, for the spiritual, moral and material benefit which that holy bond can furnish. Thus the society becomes the handmaid of religion—the messenger before her face to prepare the way before her—the husbandman before the sower of the seed, who breaks up and prepares the soil, so that no precious seed is wasted by the wayside, or on stony ground, or among the thorns.

Its main object is the cure as distinguished from the mere alleviation of distress, to effect which we must deal with the cause rather than the symptoms of pauperism. It means investigation, searching and radical, to seek out the cause, and then by a correct diagnosis of the case, to apply the proper remedy, as a skillful physician would treat a patient. The blind relief given without knowledge is similar to the work of the charlatan who prescribes his patient panacea alike for consumption and corns, for sciatica and old age. Poverty

and pauperism are moral diseases, serious enough in any case for a consultation of doctors, and any less careful treatment is quackery.

REGISTRATION.

Charity organization or associated charity aims to found a bureau of registration and information, through which every established institution and society founded for the assistance of the poor, and every private citizen may act in co-operation. In this sense, its main function, as expressed by the name, is to *organize* charity now without harmony and often mischievous and ill-applied for want of method. Intemperance and mendicancy, idleness and debauchery, have been fostered and nurtured by the gifts of the generous, too busy and often too indifferent to know to whom they were giving. It strives then to educate the benevolent to more excellent ways of charity than those by which pauperism has increased, and it aims to administer on common sense principles the great aggregate of beneficence, which when alone and impulsive, has caused more pauperism than it has relieved poverty.

The register constitutes a clearing house of registration and information among the charitable activities of the city, and is meant to assist in the more efficient dispensation of alms and to aid in a general beneficence. Here the Overseers of the Poor, the Pastors of all the churches, and officers and members of all the religious, charitable and beneficient associations and each benevolent individual in the community can consult its records and exchange information through it for mutual

protection and intelligent guidance. It is an *Exchange* through which to apply the co-operative system to benevolent work and bring to bear on each case of distress the best available resources of the city, especially for permanent and adequate relief. Its information is, of course, confidential, to all those having legitimate right of knowledge concerning any family supposed to be in distress or of practicing imposture or the begging art, but the Society is not bound to, nor will it open its records to satisfy a prying or idle curiosity nor give its information to inquisitive persons having no real or bona-fide interest in the case inquired of. All particulars are given under careful safeguards and the source of information should rarely be disclosed to the poor themselves and never to any person not charitably ininterested in the case and the information should be made use of with great discretion. We must never lose sight of the fact that the poor have character and that is their all. Their lot is hard enough, it must not be made harder by relying on information often dictated by jealousy or dislike and not substantiated beyond a doubt. Hence the necessity of accurate information fairly recorded and discretely used.

The register, is, of course, only a means to an end but it is a very great means and without it the aims and ideas of associated charity could not be compassed. The registration is effected by means of cards, arranged alphabetically, each containing a short and accurate summary, as full as can be ascertained, of the residence, names, ages, physical state, moral tendencies, character, condition, religious affiliation, nationality and antecedents of each family who applies for aid or is reported

to the society, what means they possess, what members of the family are working and those who are not, why relief is sought and how the case has been or should be disposed of; thus it enables any person legitimately interested in the family, to see how they stand, how worthy they are and how best they can be aided without breaking down self-respect or tending to demoralize. In this regard, therefore, it is the efficient means to the end. Any case not upon record and concerning which information is sought will be promptly investigated and the result made known, in confidence, with as little delay as possible and with or without suggestions how best to act, according to the desire of the inquirer.

CO-OPERATION.

Again, associated charity means through co-operation for wise and efficient administration of relief, for the permanent improvement of the condition of the poor, morally, socially and physically, for the reform of abuses which are not widely known, for mutual protection against imposition, to correct the abuses of the overlapping of relief and to abate the evils of indescriminate almsgiving. It means the co-operation of the chief magistrate, the subordinate officers of a municipality and the overseers of the poor with the organized system, so far as *official* relief work is concerned, and it means the co-operation of every church, hospital, asylum, benevolent society and citizen with the organized system so far as *private* relief work is concerned, therefore, a leading object of the "City Mission" as pursuing

the aims I have endeavored to elucidate, is to bring all the charitable agencies of Lawrence into the line of associated action, to work together, "like the fingers of one hand." Such a consummation would economize resources, prevent overlapping and waste, make common property of the information and experience gained by each and allow every case to be disposed of in the clearest light and to the best advantage—it would put the city under the culture of a broad and true charity. Already we have the earnest co-operation of the Overseers of the Poor, the Flower and Fruit Mission, the Woman's Relief Corps, the Young Men's Christian Association, the Alms-house, the Children's Home and almost all the Churches in the city, besides many leading citizens and ladies and gentlemen of every denomination, and unless all signs fail, the success of the City Mission on the lines of associated charity seems assured.

Allow me to present an illustration of my meaning and to exemplify this interesting part of co-operative charity, by case No. 63, which was that of a respectable married woman, afflicted with cancer, lying incurable, without proper care, and with only rough and unsuitable diet. She had no children and her husband, a man of irreproachable character, was obliged to labor daily to supply their wants and could not give his wife the attention her condition required. Moreover, as the disease deepened, he failed. The nightly vigils, added to his daily toil, so enervated his system, that had not succor been at hand, he would have succumbed to the unequal strain. At this stage the Mission was asked to

interfere. It was found that the woman had broken herself down by hard work and her low vitality had aggravated the loathsome malady, (the nature of which, in its early stages, she had mistaken) and delayed the physician's care till its fangs had touched a vital part, so that an operation would have meant death. It was a pitable sight, to see the forlorn and emaciated woman, sinking, in the prime of life, under the fell disease, amid poverty and partial want. Through the long hours of labor, there was no one but neighbors, poorer than herself, to speak a kindly word or do a generous act. Nothing could be done but to ameliorate the sufferer's state and release the man from a double duty and the burden of a breaking frame. This was accomplished. By the hearty co-operation of the City Physician and the Overseers of the Poor, she was removed, after a time, to the hospital at Tewksbury, where tender treatment was afforded, awaiting an effort for possible admission to a cancer home. After considerable delay and correspondence and by the joint co-operation of the Associated Charities of Boston and the Suparintendent of a Home for such incurables, situate about twenty miles from that city, her admission was secured, and she was at last placed there without accident and accepted without charge. This was all that human agency could compass. Perseverance and practical co-operation secured success where individual effort would scarcely have availed. Her husband was thus relieved of a burden too hard to bear, and she is being nursed by tender hands. Amid the soothing influences of religion, and conscious of her state, her life ebbs slowly away, and though hope of cure is past, her terrible woe is softened

and she can at least, in the seclusion of her quiet retreat, "husband out life's taper to the close."

Here, then, we see the value of thorough co-operation. One or two of these agencies might not know just how to act or to whom to apply; three or four might fail in an honest effort, while the fifth might open the road to a fortunate termination, and finally the five together, succeed.

FRIENDLY VISITING.

Again, associated charity is not only a scheme of co-operation, it is also one of conference and interchange of wisdom and practical knowledge. Workers come together frequently that many experiences may point out some judicious line of guidance, that the down-hearted may be encouraged, the degraded raised, the social life elevated, the willing but unemployed family relieved by work, the misapplied sympathy be corrected and the wisdom of the many unite with the knowledge of each one. It means the direction of charitable relief to its best ends and the organization of personal and neighborly helpfulness to deal with the *underlying* evils of poverty. The former is the first step, the latter, its crowning perfection. The first thing in a genuine Christian charity is a personal, helpful contact with the man we want to help: it is the touching the springs of right action in the man, the taking of him by the hand and lifting him up. It therefore aims to bridge over the gulf which conditions of life produce in society, and to make the rich and poor meet on the footing of a common humanity and a friendly interest. The trend of a

complex society is towards the isolation of the classes; for the sake of the donor and beneficiary it seeks to remove this isolation by recognizing the duty of bearing one another's burdens, and to awaken that neighborly love which is the ground of all true social morality and such as befits the liberty and democratic equality of the new world.

A scheme like this combines the results of experience and the merits of many systems, and as a "society of patriotic citizens," it furnishes friendly visitors, no two having the same case, so that they do not cover identical ground, nor become borne down by duty. It evolves and brings into order the resources of benevolence, so that no form of deserving want goes unprovided for, and it acquires that information which makes imposture difficult and suffers no worthy destitute person to be neglected; but, please bear in mind that Associated Charity is a school wherein to *learn* and *solve* social problems; it does not say, "Come and we will show you all about the matter," it merely says, "Come and try with us the way to solve these questions, it has succeeded in other cities, come and learn with us and teach us the best you know."

In carrying out the principles of Associated Charity, that is, in applying its theory to its practice, perhaps the most difficult work lies in successful friendly visiting, of knowing just how to begin the work of reformation, what relief to give when it is found imperative to give it and how long it should continue, how to soften the asperities of every day life with kindness and yet with firmness and to harmonize discordant tempers in a family, how best to inculcate habits of thrift and to arouse

the ambition to work and save. To solve all these questions and a hundred others and to arrive at correct conclusions requires time, thought and sound judgment and, above all things, patience and perseverance.

Some cases, of course, are far harder than others to treat. When you have obstinacy, based on ignorance or beggary, to deal with, you have a terrible wall to break down and very hard work before you. The habits of a lifetime cannot be cured in a day. A person inured to begging is inured to falsehood, and you have not only to detect the lie but to bring it home to the liar in such a way that there is no backing out, but get an acknowledgement of the fact and then your work commences. It may take months to accomplish this and lay the foundation of a reform, but once the family knows they cannot deceive you and that you are their true friend whom they can trust and rely upon, you can then look for success; but when you have the elements of self-help with you and the desire of parents and children to help themselves you have great encouragement from the very start and your work is half done ere it is commenced, for the best of all help is to help people to help themselves, that is, that instead of receiving the *means* of living, families should receive from the benevolent the means of *earning* a living. The road should be cleared for the poor man or woman that they may march on *themselves* to success. I speak thus plainly that visitors may not be discouraged by perhaps many disappointments. Some families *will not* be cured, but one good case well worked up and brought to the ideal of true charity work is a great stimulant to continued

action and once the head and heart are sincerely enlisted in this great labor, they are never weary in well doing.

Now, to have a just conception of charity organization in its broad sense, as regards friendly visiting, we must distinguish between classes of cases, and in treating them we must know what the poor really want, and what charity must do. From the highest authority we have it that charity must do four things: 1. Relieve worthy need, promptly, fittingly and tenderly. 2. Prevent unwise alms to the unworthy. 3. Raise into independence every needy person where this is possible. 4. Make sure that no children grow up to be paupers. Families or persons who have fallen into want usually need two things: First — Relief from their pressing wants; food, if hungry, fuel, if cold, clothing, if naked. This is the work of relief. Second—They need a long, steady, patient pull by a wise, strong hand, up on to solid land. This is the work in which the City Mission, based upon associated charity, asks the cordial co-operation of every Christian man and woman in the city of Lawrence.

Applicants for relief are of very many kinds, and they must be treated according to the exegencies of each individual case; hardly two are precisely alike, except perhaps, in one particular — destitution. There are *chronic cases*, the old or the permanently sick, who, from no fault of their own, have come to poverty, who have no children to aid them, and who can never hope to earn a living; permanent relief of one kind or another cures them. Either settle them in a suitable home or institution, or secure from any or every legitimate source

such regular relief as will place them beyond the need of casual help, and then see to it that they do not beg. Then cases of *temporary sicknees*, where the object is to effect a cure as soon as possible; perhaps the sick one should be removed to the hospital, perhaps work must be found for some of the others; each case will need different treatment, and many societies and persons may have to be asked to help in the cure, and you need not be bashful about asking; you can only be refused. The great damage to be avoided is the formation of permanent habits of dependence because of the temporary help you must procure. Then there are *out of work* cases, a difficult and most important class to attend to. The suffering in these cases is often and indeed, nearly always, very intense; to see real poverty of this sort where the family are in much distress, both of body and mind, and there is nothing wrong with them, but enforced idleness makes the heart ache and the benevolent impulse run strong, and yet, unless you are careful and avoid sentiment there are many chances of doing this family a permanent injury by unwise action. They *must* be cared for, they *must* be relieved, but it should be done in such a way as not to break down self-esteem and independence. Then there are cases where *instruction to children* comes in, and this is certainly an extensive field of labor for visitors. Parents are to be encouraged to put their children at trades requiring skill which will ensure them a livelihood and to this end have often to be induced and sometimes coerced to allow them to be placed in sound institutions where industrial education is taught. Poverty and crime are to be found very largely among those people who have no

habits of steady occupation and no regular means of support. Now, if the children in every shiftless family could be taught to do some one thing well even to keep their own apartments cleanly and in decent order and to live economically, a great step would be gained. Then there are *widows*, and *women with disabled husbands*, who perhaps have young children. These are a peculiar class, and may receive direct and regular relief, and in the case of widows may require it long continued but carefully supervised. The position of a widow with small children whom she must support, is most pitiful; she must act the part of both father and mother, and how can she do it alone? If she works hard to earn a living for all, they suffer for her care — if she gives them proper care, they lack sufficient food; here then surely there is a field where a friendly visitor may expend care and thought for perhaps years to come. These classes of sufferers, are, however not very complex and you *can* deal with them with every probability of success, if proper care is only exercised, there is an element of goodness about them, that not only brings your sympathy but your Christian activity to their aid, you can relieve suffering you see, and relations spring up between you and such families of a very tender and kindly character, abounding in blessings to both.

Lastly then, are the cases, most painful to all, where the cause is *moral*, and where the innocent suffer with the guilty; very frequently, it is found, that a whole family is suffering bitterly from the fault of the one man in all the world to whom they have a right to look for protection and support, and here the curative process

will be painful to all, but I wish it to be understood, fully at first, that the wife and children of a drunkard, *must* suffer, no earthly power can prevent that, you may relieve them a hundred times, and still they *will* suffer—the only question is as to the *kind* of suffering. Shall the man be encouraged in his vileness? Shall his children undergo the moral and physical horrors of continued contact with him? Shall there be children born every year inheriting broken health and depraved minds? and all this fostered by benevolence? or shall the mother be forced by a desire to see her children fed, to save them from this fate? Many good, kind, benevolent people call it cruelty to refuse help to the family of a drunkard, but where the father and mother are cruel, no mere relief will save the children from misery and perhaps moral death, while to refuse such help *may* do so. If the woman will not remove the children from such influence, have we the right to help perpetuate and maintain such families as are brought forth by drunkards and vicious men and women? I contend that no woman has a right to sacrifice her children to her husband. They are helpless; they *must* be supported somehow. He can reform, if he likes, or he can enter an institution where he will be helped to reform, and he should be made to understand that if he does not do so, his wife and children will suffer heavily or leave him. Where it is possible the man should be dealt with by law and made support his family or be severely punished as a wholesome example, but where he has escaped, the family should be broken up and distributed in different institutions, unless they can support themselves, but institution life should be the last resort, for

the meanest and lowliest home, provided it be not a vicious one, is preferable to the best institution.

Deserted wives with children should not, as a rule, be treated as widows, for if you deal with them as tenderly as sympathy dictates it leads other men to desert their families, trusting them to charity, and often induces husbands and wives to impose on benevolent sympathy by pretended desertions, but should a woman leave her husband for good, and if sincere in her justifiable determination, she should in every case be treated as if she were a widow.

In the case of *drinking women*, the rules are precisely the same, and all legitimate efforts should be made to shield the husband and children from the consequences of her vice.

Is there not then ample work here for the benevolent of Lawrence? Perhaps a lady well born, tenderly nurtured and highly cultivated, becomes convinced that she has duties to the poor, perhaps some poignant pain, some sudden bereavement speaks to her heart to seek refuge from her sorrow in Christian service to the poor, perhaps some great loss darkens her whole horizon and opens her eyes to other forms of misery, perhaps some stirring and beautiful sermon startles her in the midst of triumphant pleasure, making her feel that she ought to give some slight offering of time to the poor, perhaps weariness of the superficial glitter of amusement makes her seek for the deeper and lovelier interest in life. If so, the best gift she can make to the poor, the greatest of all gifts, is that of *herself*, following in her great Master's steps, whose life is the foundation of all charity.

The opportunity, then, is at hand, the door stands ajar and the deserving poor of Lawrence invite her to the task.

Let me illustrate the practical working of friendly visiting by a real case investigated and treated under direction of the Mission: Case No. 61—applicants last June—a family of six, father 45, mother 34, with four young children under seven, sought aid of the society with the usual tale of no work, no food and no means. The man stated that he was unemployed for months and the woman corroborated the story with emphasis, saying that if their wants were not immediately supplied they might perish. The case was looked into and at first their circumstances appeared to carry out their plea. The Pastor of the church where the woman occasionally worshipped became interested in the family, and after consultation the case was handed over to a shrewd friendly visitor, belonging to his church for treatment. The Mission and the church co-operated as joint contributors, and all needed aid went through the visitor's hands. Gradually, and by much inquiry, the good and evil features of the case unfolded themselves. Both man and wife were found to be untruthful. They had trained themselves to beg and emboldened by success their entreaties assumed the form of claims. They seemed to have no idea of the value of honesty and considered deceit justifiable when it could serve a purpose. Investigation proved that the man had steady work and that a grocer gave them needed supplies but took good care beforehand to trustee the wages, for he knew them well; that the man was utilized by turns as a poor brother and a sick husband; and that the whole family were about

demoralized by alms-seeking. However, they did need aid at times. The woman was not uncleanly and had more than the ordinary intelligence but she was improvident, a bad manager, and with no ideas of thrift. It was just the case to educate. She was confronted with her duplicity, and, after many futile excuses, acknowledged her fault: said, after all, she had learned a good lesson, and agreed to be honest. But it was hard work. She clung to her false mode of living to the last and only renounced it with a sigh. Reflection had opened her eyes to the beauty of an honest life, and after a while she saw clearly that the visitor was her true friend. Everything that the family really stood in need of was supplied, and the mother is now being trained and educated in ways of economy and thrift by the friendly visitor who is herself a pattern of New England economy and knows how to teach. The woman is slowly, but we believe surely, learning how to make ends meet, and the great secret of how to understand and appreciate the "power of littles." The case of course is still under treatment, and the relations now established between the visitor and the family are most promising and satisfactory.

Allow me to present another, plainer and more worthy. Case No. 420 — A German family of five; man 49, woman 35, with three children, the youngest but six months old, applied to the society for aid. The parents could speak no English, which was a drawback, but the oldest child, a brave little boy of eleven, manly and truthful, acted as interpreter and pleaded for his mother. The case looked urgent, for want was stamped upon their sharpened features. Immediate inquiry found

them almost destitute and suffering keenly for the necessaries of life. Their needs were relieved and the curative process begun. The man was a weaver, thrown out of work through no fault of his own, but not being naturally smart, for many months he had only secured a few intermittant jobs of little value. Both man and wife were sober and worthy; beer never crossed their threshold; the woman was cleanly; the family quiet, and nothing wrong save their extreme poverty, but owing to the man's incapacity and their ignorance of English, the outlook was gloomy. Efforts were made to get him work as a weaver, but others more competent got the preference, so in this direction the doors were closed. Perseverance at last prevailed, and a permanent position was found for him in a subordinate capacity in one of the mills, which placed them at once beyond want, and after the first pay day physical aid was withdrawn. The boy, diligent and bright beyond his years, was supplied with a serviceable outfit for the winter, and the education of the family in prudent modes of life commenced by the intervention of a kindly German speaking visitor, who has taken up the case with much interest, and who, in her quiet but effective way, is bringing on the family to self-support in an intelligent and thorough manner.

INDISCRIMINATE CHARITY.

Let me say a word now, ladies and gentlemen, about *indiscriminate charity*.

Indiscriminate charity is counted one of the seven curses of London, and it surely merits a like distinction

in New York, Philadelphia and Boston, and every other large city and community in the United States. Now there is no more beautiful charity than to aid judiciously the deserving poor, but there is no more ruinous or impudent action than to shower alms on the unworthy and the vicious. Every dole given to the beggar in the street or to the applicant at the door, in nine cases out of ten, I speak advisedly—in nine cases out of ten—but drives the wedge of degradation and poverty just so much further in, he or she is so much more a beggar, so much lower down in the scale of life, so much the harder to raise up and cure, and (as is very often the case) if these applicants are mothers with children, who are generally kept half-starved and half-clad to excite pity, so much the more necessity for having the case inquired into before relieving them, for your dole is helping to make young paupers by assisting old ones, so that, by and by, when the mother sinks into her dishonored grave there arises her lost and tutored offspring to walk in the parents degraded path. This class of alms-seekers, with very few exceptions indeed, are generally imposters and an incubus on society. The practice of their degrading profession so sharpens their wits that a specious explanation is ever in their mouths and seldom fails to deceive the unwary and benevolent. The sympathizing donor is generally impressed by the apparently artless tale and in utter ignorance of the wants, requirements or antecedents of the case, gives a coin or a garment and considers the act the performance of a Christian duty; but, is it so? To help a person to become more degraded and sink deeper into the abyss of idleness and crime is a fallacy and but a libel on the duty of a Christian, is

neither enjoined by holy writ nor dictated by common sense. No! doles to the beggar and vagrant without full knowledge of the case are as unwise as they are baneful. It is practical inhumanity—but, says the kindly disposed lady or gentleman, "I havn't time to study every case, and would rather give to ten impostors than see one truly and really needy person go unaided." But need a worthy person be so passed by? By no means; do your charity on system, and the worthy will not, cannot, suffer. Send the case to the office of the Overseers of the Poor or the City Mission for investigation and proper action, and you can say, "Examine this case for" "me, and give it what it really needs of efficient care," "counsel, opportunity or relief." "Take care of him" "and whatsoever thou spendest when I come again I" "will repay thee." If they refuse to go and say they have already applied and can get nothing, you may feel reasonably sure that *something* is wrong, for although the efficient clerk to the Overseers of the Poor or myself may err in matters of judgment, we can rarely be mistaken as to facts, and the case either by letter or otherwise, would well merit an inquiry. If I may offer a suggestion then, send your alms whether in money or kind to the societies instituted for the care of worthy and distressed poverty, rather than run the terrible risk of squandering them to promote beggary. Give of your substance what you can spare, and give to the poor abundantly, regularly, individually and with all enthusiasm, but do, I pray you, give wisely; but, above all things, we want you to give *yourselves*, your brains, your hearts, your sympathy.

Now, do reflect, kind and charitable citizen, and when you are so appealed to for alms, ask yourselves the pertinent questions: Have I any right to deepen the degradation of nine; to encourage them in lives of idleness and deceit for the slender chance of helping one aright? Have I any right to loosen the obligation to labor which God has placed on every human being by a dole which only gratifies my own misplaced emotions while it saps the energy and undermines the manhood of the recipient? Have I any right to let the industrious workman see by my encouragement to his vicious, idle neighbor that beggary pays better than honest toil? Is there any element of true charity in a gift which costs no self-denial and conveys no real benefit to the receiver?

Be assured then, that beggary so promoted does pay far better than hard labor in the mills of Lawrence. Just let us picture the case. A broken down man, perhaps with a worn and yellow letter of indorsement, numerously signed, or a forlorn looking woman, perhaps with a baby in her arms, or a gaunt child by her side—and a thirsty husband around the corner—appeals to you for alms on the street or at your door, with a ghastly plea of starvation and bad luck. Well, you say to yourself, this seems a terrible case. I'll give a quarter, anyway, for humanity's sake; that can't hurt the poor creature, whatever — and you give one. Kind, sympathetic friend! did you ever stop to consider what your gift means? It means an encouragement to knock at the next door and get another quarter, and how many quarters do you think that same beggar pockets before night sets in? Well, perhaps four or five. No! but

perhaps ten or twelve; many times twenty, and often not quarters at all, but dollars. Is there any ordinary honest toil that pays like that? And do you think that these beggars do not come in contact with the hard-working woman with a family who earns but a dollar by a days labor in the mill? They do, and boast of their success, too. What effect then has such an example on this honest woman? It tells her in plain terms that there is an easier way than by honorable labor to earn her bread. And where does the money go to? In nine cases out of ten, it is counted that night with the rum-sellers gains; the parents become intoxicated and the children starve on.

The great philanthropists and workers among the poor both in Europe and America, have answered these questions. Henry Ozanam in Paris, Miss Octavia Hill and Edward Denison, in London, Mrs. Charles R. Lowell, Miss Louisa L. Schuyler and Charles D. Kellogg, in New York, the Rev. Charles G. Ames, in Philadelphia, the Rev. S. Humpreys Gurteen in Buffalo, and the Rev. Edward Everett Hale and Robert Treat Paine, Jr., in Boston, with a host of other charity workers and students whose united experience and ripe practical wisdom entitles their opinions to the highest weight, have declared time and again, and with emphasis that alms to the mendicant or applicant (even to ever so small an amount) without full knowledge of the case is almost invariably an injury to the seeker, and when the results become known unsatisfactory and discouraging to the giver — that, in a word, such aid is not relief, such alms are not charity — they injure the beggar, the community and the giver.

To impress on your minds the purport of a blind assistance to this class of applicants let me show you yet another real case, No. 264. A man of 44, a painter by trade and a beggar by habit, applied to a gentleman at his door for money to take him to Portland and was referred to the Mission; he was fairly well dressed and seemed a deserving man in distress; his address was insinuating, he told a plausible story and appeared to be sick; he claimed to be a widower and to have been employed at his trade in Montreal, where by sudden illness he lost his work and spent his means; he stated that he had begged his railroad fare of kindly disposed conductors by means of certificates from well known physicians in all the cities and towns between that place and Lawrence, and produced about a dozen of these in proof of what he said. They were no doubt genuine and all set out that he suffered from pulmonary trouble; he said that he had applied to the conductors at both stations here and that they refused to take him without pay, but that if he could only reach Portland he would be all right; He gave his address in that city, saying that it was his home, that he had two children there, boys, nine and seven respectively, who were grieving at his absence and needed his care and he wound up his appeal by a doleful wail. *Prima-facie*, this case looked hard, but there was that about the man which denoted the polished beggar. An offer of lodgings and meals, that his Portland story might be corroborated, was refused, for no reason, a proposal to telegraph and get a reply within two hours was also declined, and he departed with a sneering allusion to "misplaced functions," and "lack of sympathy." The case was, nevertheless, investigated, and he was

proved to be an impostor beyond a doubt. At the address given there lived a man of similar name to the applicant, but he wrote to say that no such person as our friend resided in Portland at all, nor had lived in that city for the past twenty years, that the children and circumstances were myths, and the man a fraud.

EDUCATION.

In reviewing the scope of Charity Organization which takes in every feasible scheme calculated to elevate, I deem it essential to a comprehensive knowledge of our subject to touch upon *unskilled labor* as tending towards destitute manhood, and *early education* to children as a preventive against pauper lives. The great necessity of *seeing to it* that boys and girls attend school from early childhood will force itself strongly upon the mind in view of recent statistics published by the Commissioner of Education, who states that 80 per cent. of the crime of New England is committed by those who have no education at all, or none sufficient to serve them a valuable purpose in life, that from three per cent. to seven per cent. of the population of the United States commit thirty per cent. of all its crimes, and less than one-fifth of one per cent. is committed by those who are educated.

In the British Islands the great fringe of unskilled workers which lies between the aristocracy of labor on the one hand, and the merely destitute, hopeless and criminal classes on the other, is the terror of philanthropists and legislators, and it a class that is increasing out of all proportions to the citizens. So it is, but to a less

extent in America, for, as a rule, the people of this country are keener to observe and quicker to appreciate the value of a producing element in society than are those of Great Britain, owing in a great measure, to my mind, to the grand American system of free education, and a shrewd observer remarks, that, as far as he can see, economic progress is widening rather than diminishing the difference between the skilled and unskilled workers. The remedy for this seems to lie in Industrial Education, and in that alone; and here comes in the wise principle of Associated Charity, of *seeing to it* that no child grows up to be a pauper; the parents of forty or fifty inured to beggary and hardened by drink are scarcely ever cured, and those who are have almost invariably been educated, but their children can be saved if looked after in time, and the earlier the better; every boy and girl saved from the pauper life is a material and direct gain to the community, how much more so to themselves. On whatever side we approach the great subject of charity with intent to find a remedy for existing evils, we inevitably come to the one solvent — Education — history teaches us a lesson that never should be forgotten, that no luxury is so costly as vice and ignorance; and no investment is so profitable as their suppression, the value of domestic economy implanted in youth is one vital condition of building up a great social fabric —frugality and thrift in a million homes will make a strong and prosperous nation.

"The boy is father to the man,"

Mankind is the product of two factors — innate tendencies and external surroundings — if the first are uncontrolled we shall have generations of paupers and

criminals, but by proper surroundings and training we can raise up men and women of vigor and character. This must be done during the three periods of childhood, the *formative*, to seven years of age, the *reasoning*, from seven to twelve years of age, and the *industrial*, from twelve to eighteen years of age — the foundation of all goodness and greatness must be laid during the first two periods, especially the first. Plato says, "Manners are implanted in early infancy, and" "virtue gathers strength from habit." Juvenal says, "the man, the character, is made at seven, what he is" "then he always will be, in spite of 1000 teachers" "after that period." Madame De Stael says, "Give" "me the first seven years of a child's life, and I care" "not who has the rest," and Lord Brougham says, "a" "child can and does learn more before the age of" "seven years than it does or can learn after that age," "however long his life may be." How necessary then it is, that, looking towards success we make *sure* that every child in a family goes regularly to school; hence by practical training and regular habits of self-control and system the child should work orderly and rightly through life; want of discipline inclines to lawlessness, and indolence and ease leads to vice and crime.

IN CONCLUSION.

The tide of pauperism that commenced to flow through the cities of the Union after the subsidence of the late war of the rebellion, has broadened into a river deep and strong, and unless stayed by firm, repressive action, the flood will rise higher and higher as time goes on.

It has risen to gigantic proportions already; it is wearing its channels deeper and deeper as the years expire; it is an unnatural and abnormal tide; it does not ebb, it only flows — flows steadily on and on. Charity Organization says that this tide must be made to ebb and eventually be driven back and dried up altogether, or the degradation and sorrow that floats upon its waters will ramify and permeate the land. Those vultures of misery, Pauperism and Intemperance, are social evils; vile cankers on the fair face of society. They soar in ghastly companionship over our beautiful land, as birds of ill-omen on the wings of night. They are voracious and insatiate, and lay their skeleton talons on childhood and old age; they spare not sex nor beauty, but like the withering sorrocco of the desert, they leave desolation in their dreary path. The remedy lies in organization and combined effort, and the principles of Associated Charity, if faithfully and thoughtfully applied, though they cannot at once stamp out this pestilence of pauperism, they can gradually do so and can immediately commence to lessen and minimize its effect.

Lawrence is extending her bounds — with reviving industry and better times its population will increase, but the dark twin-sisters, Destitution and Intemperance, will grow up side by side with prosperity and thrift, the hum of industry from her busy looms, will be mingled with the cry of agony from her dens of drink, and beggars will abound and multiply, unless the repressive agencies I speak of are plied with strength and vigor, and unless the strong hand of united citizenship gives some fresh practical impulse to the movement of temperance. In the lustre of the blaze that gospel light is

shedding with more brilliancy now than ever in the history of the Christian world, why is it that the liquor traffic in almost every city of these grand New England states seems not only to be tolerated but even smiled upon and fostered by law? Every home then that is beggared, every woman made a widow, every orphan robbed of a parent's care, by drink, is a mute appeal to the God of Righteousness to arise.

Your beautiful city is young and alive to the progressive spirit of the age; though slightly cosmopolitan it is largely homogeneous. You believe in labor, it is eminently a New England characteristic and every intelligent citizen recognizes the oft-repeated declaration of the great apostle to the Gentiles, that "unless a man works he shall not eat." While then in its youth and freshness, be jealous to foster its morals and stimulate its growth in virtue. Put up an effective barrier against the inroads of the vagrant and the tramp. Strike down vicious beggary by a strong arm. Lessen intemperance and mendicancy by continued and persistent repressive effort, by wise legislation fearlessly executed, and by the powerful levers of the pulpit and the press; so that, in years to come, when the rising generation shall control the destinies of Lawrence, let there not be one spot within its wide domain like the hovels of wretchedness I've seen in New York, where want and squalor *live*, where the name of God is never heard except in blasphemy, and drink and vice imbutes the man; where the idea of a soul is never know, where infancy, amid penury and rags, enters the world without a blessing, and age, in the foulest misery, leaves it without a hope.

I have dwelt thus, at some length, on the objects of Associated Charity and given you some rich production of the thought and brain work of many great philanthropists and economists of the age, as bearing on the problems we wish to see solved, that their experience and teaching may be food for serious and truly charitable reflection, and if I have enlisted your sympathy or your interest my task has fairly commenced.

Respectfully submitted,

FRANCIS S. LONGWORTH,

City Missionary.

APPENDIX "A."

Report of the Treasuer, Dr. James H. Kidder.

There has been received for the salary fund since October 1st, 1884:

From the Pacific Mills,		$363 75
	Atlantic Mills,	150 00
	Pemberton Mills,	67 50
	Lawrence Woolen Mills,	22 50
	Essex Company,	150 00
	Everett Mills,	105 00
	Lawrence Gas Co.,	25 00
	Duck Mills,	45 00
	Arlington Mills,	100 00
	Butler & Robinson,	10 00
	E. Davis & Son,	10 00
	N. Farwell & Son,	25 00
	Stanley & Co.,	15 00
	Lawrence Lumber Co.,	10 00
	Wright Braid Manufacturing Co.,	15 00
	Russell Paper Co.,	20 00
	Merrimac Valley Horse Railroad,	15 00
Total,		$1,147 75

There has been paid for salary of City Missionary $1,246 59, leaving a deficiency of $96 94.

RELIEF FUND.

Balance on hand, October 1, 1884,	$654 03

RECEIVED FROM THE CHURCHES.

St. John's,	$24 69
Free Baptist,	21 55
Haverhill Street Methodist,	70 50
Grace Church,	113 00
Unitarian Church,	93 00

Lawrence Street Church,	200 00
Trinity Church,	186 55
Church of the Good Shepherd,	51 00
Garden Street M. E. Church,	76 05
South Congregational,	19 00
Tower Hill Congregational,	5 70
Parker Street M. E. Church,	5 00
Bodwell Street M. E. Church,	4 00
First Baptist,	36 00
Second Baptist,	28 51
German Methodist,	15 00

INDIVIDUAL GIFTS.

H. F. Mills,	$25 00
E. J. Sherman,	25 00
P. B. Robinson,	10 00
M. H. Taylor,	10 00
A. W. Allen,	10 00
Samuel White,	10 00
Clara Prescott,	2 00
Miss Dyer,	2 00
F. K. Lamprey,	2 00
Miscellaneous sums,	56 00
Total,	$1,755 58
Expenses paid from this fund,	1,435 36
October 1st, 1885, balance on hand,	$319 82

I have examined the accounts of J. H. Kidder, treasurer of the Lawrence City Mission, for the year ending October 1st, 1885, and find them correct with proper vouchers.

HIRAM F. MILLS, Auditor.

Lawrence, October 31, 1885.

APPENDIX "B."

Documents relating to the Band of Hope.

LAWRENCE, MASS., October 7th, 1885.

TO THE MEMBERS OF THE LAWRENCE CITY MISSION:

Whereas, The undersigned, members of the "Woman's Christian Temperance Union," having learned that the Lawrence City Mission contemplate some change in the work of the "Children's Temperance Society," now connected with the work of the Mission, thereby relieving the Missionary from its Superintendency, and

Whereas, the Band of Hope with all its belongings was bought with money raised for the work of Temperance, and

Whereas, the "Woman's Christian Temperance Union" have contributed individually, and as an organization, to its funds and its sustainment, *therefore*, we now respectfully pray your honorable body to transfer to the organization known as the "Lawrence Woman's Christian Temperance Union," the bill of sale now held by you, of the Band of Hope Hall, and all belonging thereto, its piano, organ, and furnishings, and to convey to us the same, to carry on the work of temperance instruction among the children, and other temperance work.

MRS. E. M. GARLAND,
MRS. A. J. FRENCH,
MRS. H. B. GILE,
MRS. M. T. BENSON,
MRS. THOMAS FAIRBAIRN,
MRS. W. F. MORGAN,
MISS C. E. EMERSON,
MRS. ROSETTA TARBELL,
MISS L. M. SAYWARD,
MRS L. BEACH,
MRS. C. U. DUNNING.

LAWRENCE, October 26th, 1885.

To Mrs. E. M. Garland, Mrs. A. J. French, Mrs. H. B. Gile, Mrs. M. T. Benson, Mrs. T. Fairbairn, Mrs. W. F. Morgan, Miss C. E. Emerson, Mrs. Rosetta Tarbell, Miss Lizzie M. Sayward, Mrs. L. Beach, and Mrs. C. U. Dunning.

A request that the "Band of Hope Hall and all belonging thereto, its piano, organ and furnishings," be transferred to the organization known as the "Lawrence Woman's Christian Temperance Union," to be used "in the work of temperance instruction among the children and other temperance work," signed by you was presented to the "Lawrence City Mission" at its annual meeting held this evening, and after considerable discussion and free expression of views, the undersigned were authorized by vote to make the transfer asked for under such form and upon such terms as should seem to them best.

It gives us pleasure therefore, for the considerations set forth in said request, hereby to transfer to you the signers of said request, all of said property to be held by yourselves and such associates and successors as shall be duly chosen by you, In Trust, as hereinafter set forth, or to be transferred by you to said "Lawrence Woman's Christian Temperance Union," upon the same terms, if said Association is or shall be qualified to take and hold property.

The terms are as follows, viz.: The property is to be held for and used in the work of "temperance instruction among the children," either by maintaining the "Band of Hope" or in other ways deemed equally efficient, and other temperance and charitable work.

There will be due from the account connected with this building on the first of November next, one month's land rent and perhaps a small amount for gas, janitor's services, etc. There will also be due to this account for rents, etc., it is thought, nearly an equal amount. You are to take the property just as it stands, assuming said indebtedness and being entitled to said income.

Upon the City Missionary's receiving your receipt for this property upon these terms, the ownership of the City Mission to this property will terminate, and your ownership for the above purposes will be complete. Your acceptation to commence upon the receipt of this paper by you.

GILBERT E. HOOD, President, } Committee of the
F. S. LONGWORTH, Secretary, } Lawrence City Mission.

LAWRENCE, October 26th, 1885.

Receieved of the "Lawrence City Mission" the Band of Hope Hall, and all belonging thereto, its piano and organ, and other furnishings, upon the terms and conditions set forth in the paper transferring the same to us. Dated this day and signed by the President and Secretary of the Lawrence City Mission as a Committee.

MRS. E. M. GARLAND,
MRS. A. J. FRENCH,
MRS. H. B. GILE,
MRS. M. T. BENSON,
MISS CARRIE E. EMERSON,
MRS. T. FAIRBAIRN,
MRS. W. F. MORGAN,
MRS. R. TARBELL,
MISS L. M. SAYWARD,
MRS. L. BEACH,
MRS. C. U. DUNNING,
MRS. C. A. GILL,
MRS. FLORA W. BOWKER.

Lawrence, Mass., Nov. 3, 1885.

Constitution and By-Laws

of the

Lawrence City Mission.

ARTICLE I. Name.

The name of this Association shall be the "Lawrence City Mission."

ARTICLE II. Location.

This Association shall be established and located at Lawrence, in the County of Essex, of the Commonwealth of Massachusetts.

ARTICLE III. Purpose.

The purpose of this Association is the management and direction of such of the public charities of the City of Lawrence as may be entrusted to it, together with a general philanthropic and moral work.

BY-LAWS.

First. Meetings.

The regular meetings of the Lawrence City Mission shall be held at such time and place in the month of October, each year, as the City Missionary shall appoint; and notice thereof shall be sent by mail, at least three days before.

Second. Special Meetings.

Special meetings may be called at any time by the City Missionary, notice thereof being given in the same manner as the regular meetings.

Third. Officers.

The officers shall be a President, Secretary, Treasurer and Auditor. The City Missionary shall be ex-officio Secretary.

Fourth. Duties of Officers.

The duties of the officers shall be such as usually pertain to their position, and such as the society may impose upon them.

Fifth. Term of Office.

The officers shall hold office for the term of one year, and until their successors are appointed.

Sixth. Members.

New members may be admitted by vote at any regular or special meeting.

Seventh. Alterations.

These By-Laws may be altered or amended at any meeting of the Corporation regularly called, notice of the proposed alteration being given in the call for said meeting.

FORM OF BEQUEST.

I give and bequeath to the LAWRENCE CITY MISSION, in the City of Lawrence, Massachusetts, the sum of

for the purposes of the Mission, and for which the receipt of the Treasurer for the time being shall be a sufficient discharge.